*539 *gruwák*, and the fourth to the *oLoLiba* or *sənítswa*.
614
[824] The snake is the protector of the *kibegruwák* clan because long ago at *sənítswa*, where
[825] they lived, one of the first women in the world belonged to this group. She was with her brother and said to him, "I have my husband. I am going to see my husband."

The brother saw a tremendous snake encircle his sister and yet she remained in the center. He understood that this was her husband and that he would not harm but would protect his group.

sibusuLa[196]

*539 In *sibusuLa* there is a large stone and a chasm
778 at the river's edge. There are people within this stone. Once *sibu* played ball with cacao pods there.

Beliefs Concerning Neighbors of the Cabécares[197]

(*Cabécar*)

*539 The Térrabas (*bura* or *broshi*) came from
● 186 *manerú*. They were originally monkeys. The Borucas (*burcat*) are descended from the wild pig (*zini*). It happened that the *cuebu* left the Coen River hunting monkeys and crossed the cordillera. On the other side, their prey was seen in a tree, but when they started to shoot, it turned out that they were people instead of monkeys. These were the *Térrabas* to whom they could talk.

The *cuebu* continued to hunt and found a flock of wild pigs which they chased to the brook by Boruca. Before any could be shot, however, they realized that these were Borucas. So, the *cuebu* also talked to them in Boruca.

The Dance

(*Bribri*)

*539 *sibu* gave the dance to man. He came in the
535 form of a buzzard and wore a collar.[198] He

[103] [196] This is a place name. It is also a term used when an ancestor or ancient events are spoken of.
779 [197] This myth suggests a totemic substrata and an
[177] interrelationship between the tribes of Talamanca and the other indigenous groups of eastern Costa Rica.